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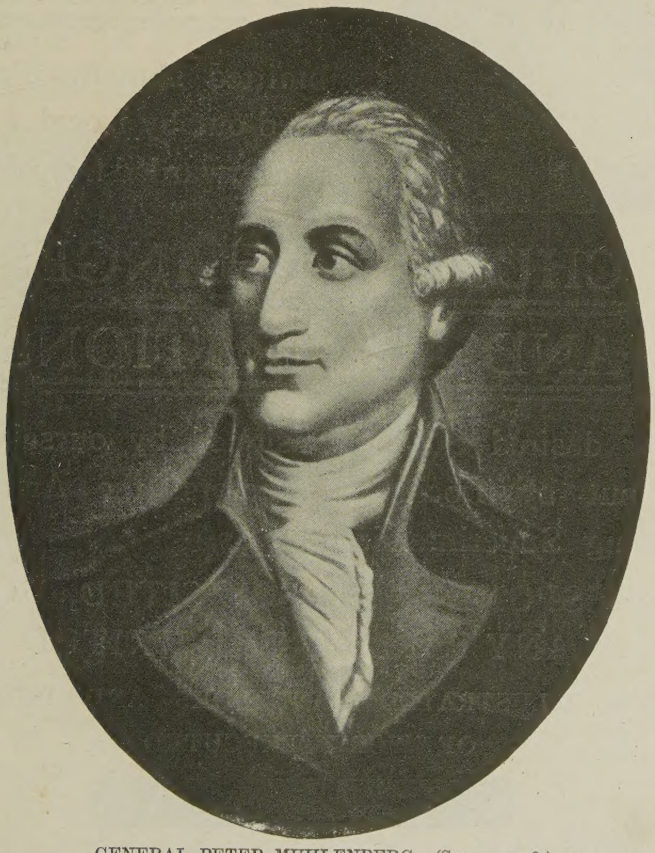
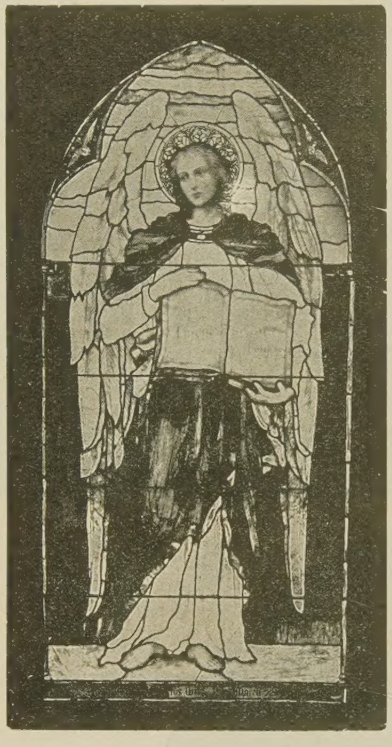
Of the Church · By the Church · For the Church

# Luther League Review

The · Official · Organ · of the Luther · League · of America



GENERAL PETER MUHLENBERG. (See page 9.)



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Of the Church—By the Church—For the Church

# Luther League Review

## Porto Rico's Native Worker

By Miss May C. Mellander

NOT many of our Luther Leaguers know, perhaps, that there is in the Milwaukee Deaconess Home a most ardent little Lutheran, a native of Porto Rico. This is Señorita Gabriela Cuervo, an interesting young woman with a true Christian heart. She has had few advantages in her life, but her natural abilities have helped her to make the most of everything. Like all natives on the island she was brought up in the Catholic Church. Unlike many, however, she was not satisfied with the life of the people and the religion taught by the corrupt priests. She welcomed therefore the missionaries, who found in her an eager listener. Not only did she listen, but she stored the words in her heart, and then brought others that they might do likewise. With joy she accepted the new faith and became one of the first converts. She was a member of the first confirmation class and became a most active worker among her people. On all occasions has she proved her steadfastness and loyalty to the Church. Once when she was confronted by a number of people, followers of another Church, she bravely faced them, and said in a determined voice, "Soy una Lutherana," I am a Lutheran. When Miss Wahlstedt came to Porto Rico she found in Gabriela an eager and willing helper, who, being familiar with the life and conditions there, could point out many needy places. The missionaries saw she would make a valuable assistant if she could be given something of a general education, but the necessary means could not be procured immediately, so they could only pray and wait. Last summer, after Miss Wahlstedt had spoken in the Swedish Lutheran Church at Galesburg, Ill., a young lady said to her that she wished she could do something for Porto Rico. Her pastor, overhearing her, answered that she had a voice and why not use that? This she did, at a concert which she arranged, together with friends, the proceeds being used to bring Gabriela to this country. She came last September, not knowing a word of our language, but full of courage and love for the great cause. With a feeling of thankfulness she commenced her work at the Deaconess Home, where she is kept by the Women's Home and Foreign Missionary Society of the Augustana Synod.

JANNES ROSAL, A Converted Spanish Priest. GABRIELA CUERVO REV. HERBERT RICHARDS, Lutheran Missionary.

Here, associating with the noble and self-sacrificing sisters in this Christian home, she will gain an insight into many things which will influence the rest of her life and will be of invaluable service to her when she returns to tell her own people of the Master.

# President Roosevelt to Lutherans

ON the recent occasion of the rededication of the Luther Place Memorial Church of Washington, Rev. J. G. Butler, D.D., pastor, President Roosevelt was one of the speakers, and, among other things, had this to say about Lutherans:

"From the standpoint from which I am obliged so continually to look at matters, there is a peculiar function to be played by the great Lutheran Church in the United States of America. This is a Church which had its rise to power in, and, until it emigrated to this side of the water, had always had its fullest development in, the two great races of northern and northern-middle Europe—the German and the Scandinavian. The Lutheran Church came to the territory which is now the United States very shortly after the first permanent settlements were made within our limits, for when the earliest settlers came to dwell around the mouth of the Delaware they brought the Lutheran worship with them, and so with the earliest German settlers who came to Pennsylvania and afterward to New York and the mountainous region in the western part of Virginia and the States south of it.

"From that day to this the history of the growth in population of this nation has consisted largely, in some respect mainly, of the arrival of successive waves of newcomers to our shores, and the prime duty of those already in the land is to see that their own progress and development are shared by these newcomers. It is a serious and dangerous thing for any man to tear loose from the soil, from the region in which he and his forbears have taken root and to be transplanted into a new land. He should receive all possible aid in that new land, and the aid can be tendered him most effectively by those who can appeal to him on the ground of spiritual kinship.

"Therefore, the Lutheran Church can do most in helping upward and onward so many of the newcomers to our shores, and it seems to me that it should be, I am tempted to say, well nigh the prime duty of this Church to see that the immigrant, especially the immigrant of Lutheran faith from the Old World, whether he come from Scandinavia or Germany, or whether he belonged to one of the Lutheran countries of Finland, or Hungary or Austria, may be not suffered to drift off with no friendly hand extended to him out of all the Church communion, away from all the influences that tend toward safeguarding and uplifting him, and that he find ready at hand in this country those eager to bring him into fellowship with the existing bodies.

"The Lutheran Church in this country is of very great power, numerically, and through the intelligence and thrift of its members, but it will grow steadily to even greater power. It is destined to be one of the two or three greatest and most important national Churches in the United States; one of the two or three Churches most distinctly American, most distinctively among the forces that are to tell for making this great country even greater in the future. Therefore, a peculiar load of responsibility rests upon the members of this Church. It is an important thing for the people of this nation to remember their rights, but it is an even more important thing for them to remember their duties. In the last analysis, the work of statesmen and soldiers, the work of the public man, shall go for nothing if it is not based upon the spirit of Christianity working in the millions of homes throughout this country, so that there may be that social, that spiritual, that moral foundation without which no country can ever rise to permanent greatness. For material well-being, material prosperity, success in arts, in letters, great industrial triumphs, all of them and all of the structure raised thereon will be as evanescent as a dream if it does not rest on 'the righteousness that exalteth a natioa.'"

### Our Young Lutherans

The first advantage that occurs to us is the conserving of the young. I am not boasting but simply true to facts when I say our splendid young men and women are coveted by all other churches. No Church has material such as our own. Whether it be because of our composite nationalities or the inherent health and virtue of our people, Lutheran families are generally large and our young people are numbered by millions. There is not much likelihood of race suicide among Lutherans. But after confirmation our young people are at once the objects of covetous effort on the part of religious zealots around us, and ours must be the duty to guard and retain them. By better care in enlightening and training our youth in the knowledge of our history and character, by a broad love of our Church whatever be the language or nationality, our young people would not pass out of the home Church to return and know her no more, as is too often the case, but they would be safely folded in the old mother Church wherever they might wander.—*From the sermon of Dr. Freas, president of the General Synod, at Baltimore.*

# Muhlenberg, the Soldier-Preacher

By H. W. Elson, Ph.D.

EVERY Lutheran has, no doubt, heard and read of the Lutheran Patriarch, as he was called, Henry Melchior Muhlenberg, who came from Germany in 1742 to take charge of the scattered Lutheran Churches in eastern Pennsylvania. For many years he labored among these good people, and every one, whether Lutheran or not, came to revere and honor him as a father. Indeed, there was no one in all America at that time who was more highly honored and respected than was Father Muhlenberg.

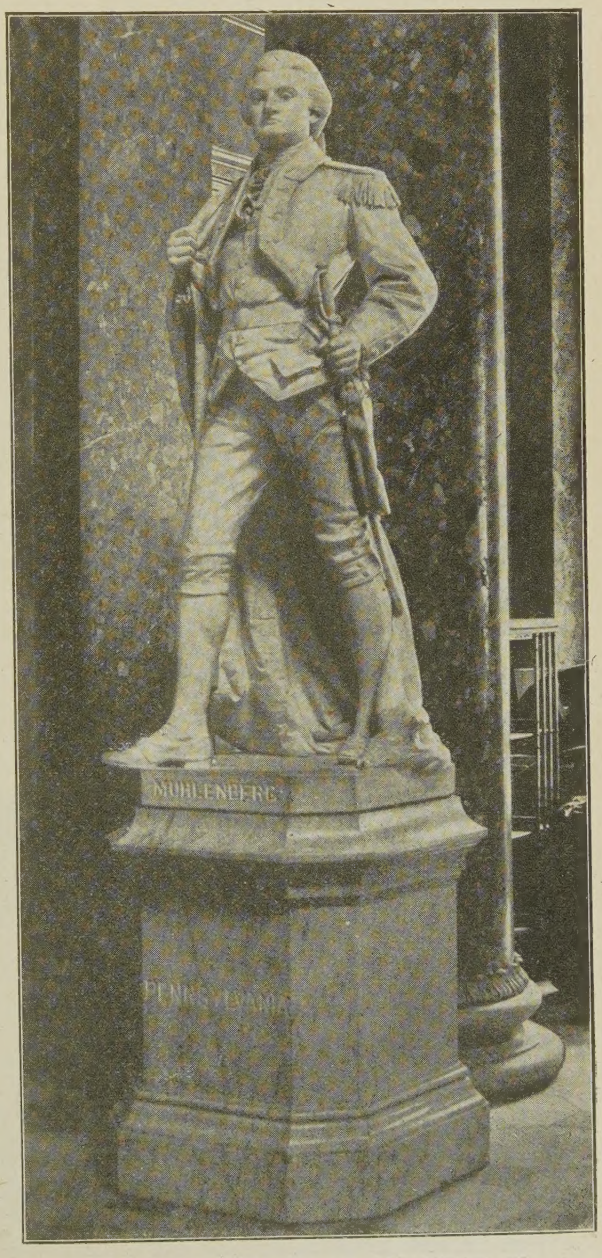
Not long after coming to America he married a daughter of Conrad Weiser, the Indian Interpreter. Mr. Weiser could speak English, German, and several Indian languages, and he became widely known as the Indian Interpreter.

Father Muhlenberg had several sons, who became ministers or statesmen or soldiers; this article will tell about one of them, who was all these—first a preacher, then a soldier, and finally a statesman. He was the second son, whose name was John Peter Gabriel Muhlenberg.

He was born October 1, 1746, at Trappe, a little village in eastern Pennsylvania, not far from Valley Forge. His early education he received from his father, until the removal of the family to Philadelphia, when he was entered at what was then the Academy of Philadelphia, now the University of Pennsylvania, Dr. Smith being the Provost. In his sixteenth year his father sent him and his two younger brothers to Germany, to be educated at the University of Halle.

"Peter inherited, naturally, a somewhat fiery disposition, which was in no wise lessened by his free life in America, and which ill brooked the very strict discipline of a German school. An insult from his teacher was resented by a blow and followed by flight to prevent certain dismissal. Then came enlistment in a regiment of dragoons, which chanced to be passing through the town, and, with it, the foundation of a military knowledge, which was to be invaluable to his country in the future.

"His length of service with the dragoons is uncertain, but while with them he seems to have fully upheld the reputation gained at




STATUE OF MUHLENBERG AT THE CAPITOL IN WASHINGTON

the university, if we may judge by the following incident which occurred at the Battle of Brandywine, and which he himself delighted to relate. When the struggle had reached the point of the bayonet, he chanced to be opposed by his old regiment, dismounted. Riding at the head of his troops, conspicuously mounted upon a white horse, as he drew near his old comrades (German enlistment being for life), and was recognized by them, the cry ran along their astonished ranks, 'Hier kommt Teufel Piet.'

"He was freed from the military service by a friend of the family, a British colonel, who chanced to see him."

In 1766, one year after the famous Stamp Act, Peter returned to America. He again took up his studies until 1768, when he was ordained a clergyman of the Evangelical Lutheran Church by the Synod of Pennsylvania. He was appointed assistant pastor of New Germantown and Bedminster, N. J., where the year following he began officiating as pastor.

With the increasing German Lutheran population in the Valley of Virginia came the necessity for a pastor, and the request from the congregation at Woodstock, Va., to Father Muhlenberg, that his son Peter be assigned to them met a favorable answer from both.

At this time the Episcopal Church was the Established Church in Virginia, and in order to collect tithes legally it was necessary for him to take orders in the Established Church. This he did; but in faith and practice he and his people remained Lutheran.

The old Lutheran Church in which he ministered no longer stands. But the old communion set and altar cloth are still in the possession of the present Lutheran congregation. The accompanying engraving shows the inscription on the altar cloth, with the date, 1767. It will puzzle many a reader to decipher the inscription, even if he be acquainted with German. The communion vessels were made out of pewter, for the forefathers in the frontier congregations were poor and were content with the plainest vessels.

A view of the present Woodstock as it looks in winter time is given in one of the engravings. The Lutheran Church is the one with the steeple at the extreme right of the picture.

Muhlenberg's pastorate began in 1772, in the stirring times that just preceded the Revolutionary War. He carried into the pastorate something of military sternness. He had not been long in Woodstock before he gave the people reason to talk, if we are to believe tradition. One day two great vagabonds fighting by the pump were taken by him and their heads pounded together until they desisted. This exploit procured for him great renown, so that all the more unruly element gave him instant obedience. Indeed, although he kept them in such awe, there was no man more liked. He was a preacher of great power, bold, emphatic and vigorous.

His fine ability made him prominent at once. He became a member of the Committee of Safety for Dunmore County, where he nobly supported Patrick Henry in his resolution to place the country in a state of defense. He became also the personal friend of General Washington. Washington, knowing him to be a man of great courage and good sense, asked him one day if he would be willing to leave the Church for a time and enter the army as an officer.

OLD COMMUNION SET AND ALTAR CLOTH

The British were at this time trying to land an army in the South, and Pastor Muhlenberg, seeing the danger to his country, decided to give up the ministry that he might serve his country and fight for liberty.

He announced his farewell sermon for the middle of January, 1776. On the appointed day an immense congregation of his parishioners greeted him. Clad in his clerical gown, their beloved pastor ascended the pulpit. Then followed a burning, eloquent sermon on the duty of the hour. At

its close, he said, with all his strength:

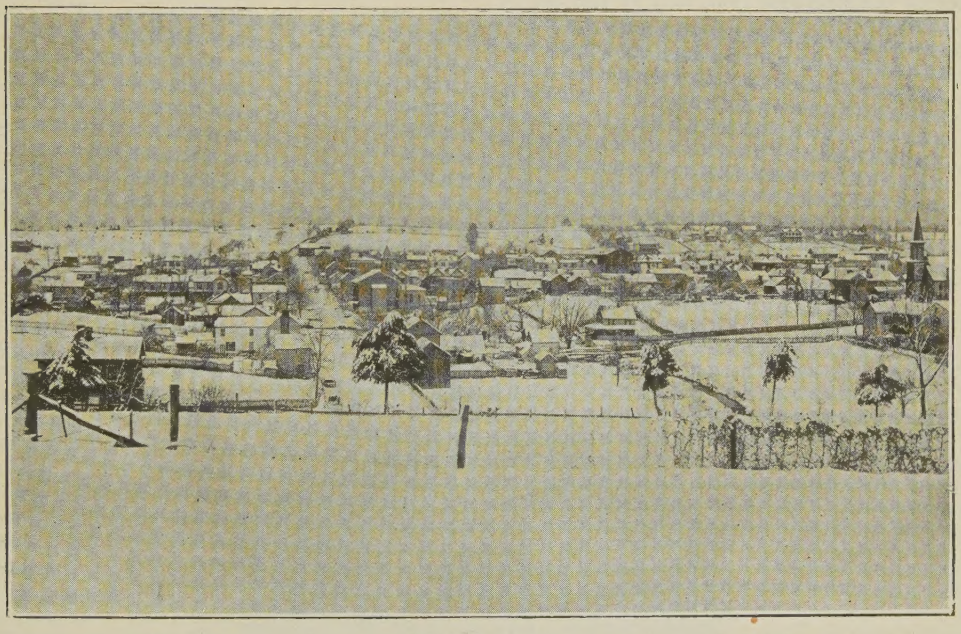
"There is a time for all things, a time to preach, and a time to pray; but there is also a time to fight, and that time has now come."

As he spoke these words, with a swift gesture he tore his clerical gown apart and stepped forth in the full uniform of the colonel of a regiment, the rank which had been conferred upon him. The light glittered brilliantly on the glossy leather and the polished metal. The buff and blue showed gayly in the somber old church. Then all rose as one man, and, forgetting time and place, burst into such a cheer as could be heard far away. Outside came the loud rapid roll of drums, which he had ordered beaten. Muhlenberg started down the aisle, followed by the congregation. Outside he took his place beside the drums and faced the crowd.

"Who will join me," he cried, "for the cause and the country?"

About 300 men of his own congregation responded to his call. The same people whom he had led as pastor now followed him to the battlefield. They were known as the "German Regiment," the Eighth Virginia, and no braver body of men fought on the bloody fields of the Revolution. We can well imagine that they were a God-fearing body of men, fighting for conscience's sake, and that fact, no doubt, accounts chiefly for their bravery.

Colonel Muhlenberg first marched with his men to the relief of Charleston, S. C., which was then being besieged by the enemy. He showed very marked ability. On February 21, 1777, he was promoted and made brigadier-general and ordered North. The chief battles in which Muhlenberg took part were the battles of Brandywine, Germantown and Monmouth. He was also with General Wayne at the capture of Stony Point on the Hudson, and was one of the American commanders at the surrender of Cornwallis at Yorktown. He gained undying laurels by his distinguished bravery and generalship. He was made a major-general some months before the army disbanded.



WOODSTOCK, VA.

After the war was over General Muhlenberg, seeing that there was a great call for statesmanship in the new-born nation which now had to grapple with the problem of self-government, decided to remain in public life and not return to the ministry. He first became Vice-President of the Council of Pennsylvania, of which Benjamin Franklin was President. This office was about the same as Lieutenant-Governor is now. After the Constitution was adopted General Muhlenberg served six years as a member of Congress. He was a Presidential elector in 1797, and in 1801 was elected to the United

States Senate. But as President Jefferson appointed him Supervisor of Revenue for Pennsylvania, he preferred that office and resigned from the Senate. He held this office until the day of his death.

When he returned to Pennsylvania in 1783 he and his family became members of Zion's Lutheran Church, Philadelphia. He was a leading spirit in the founding of St. John's Church in that city, the first exclusively English Lutheran Church in America.

After a long and useful career in many different fields of action John Peter Gabriel Muhlenberg died on his birthday in 1807, nearly one hundred year ago, at the age of 61 years. He was buried in the Lutheran churchyard at Trappe, where his tomb may yet be seen. The statue of Muhlenberg, which is shown here, is in the Hall of Statuary in the Capitol at Washington. The old halls of the Senate and House, in the original wings of the Capitol, when they were too small to accommodate the increasing number of Senators and Representatives, owing to increase in population and admission of new States, were devoted, the former to the Supreme Court and the latter to a gallery of statuary, to which each State contributes two subjects, mostly Revolutionary or Colonial heroes. Pennsylvania selected Fulton, the inventor of the steamboat, and General Peter Muhlenberg. Miss Blanche Nevin was the sculptor chosen, and she has represented Muhlenberg at the moment he tore his clerical gown apart and disclosed the military uniform underneath. This choice of Muhlenberg indicates the high position he holds in the history of Pennsylvania and his distinguished career.—*Lutheran Young People.*

## Semi-Centennial Celebration

Our National Luther League President, William C. Stoever, who is also president of the Young Men's Christian Association of Philadelphia, was a busy man last month arranging and carrying out a very elaborate programme for the fiftieth anniversary of the Y. M. C. A. of Philadelphia. The record of events covered four days—Saturday, Sunday and Monday, January 28, 29 and 30, and Saturday, February 4. The speakers who participated in the celebration and whom President Stoever had the pleasure of introducing to large audiences were ex-President Grover Cleveland, Hon. Harry A. Garfield, Hon. John Wanamaker, Major-General Frederick Dent Grant, U. S. A.; Rev. Francis L. Patton, D.D., LL.D., president of Princeton University; Mr. Joseph Ramsay, Jr., president of the Wabash Railroad, and Hon. Henry B. F. Macfarland, president Board of Commissioners of the District of Columbia.

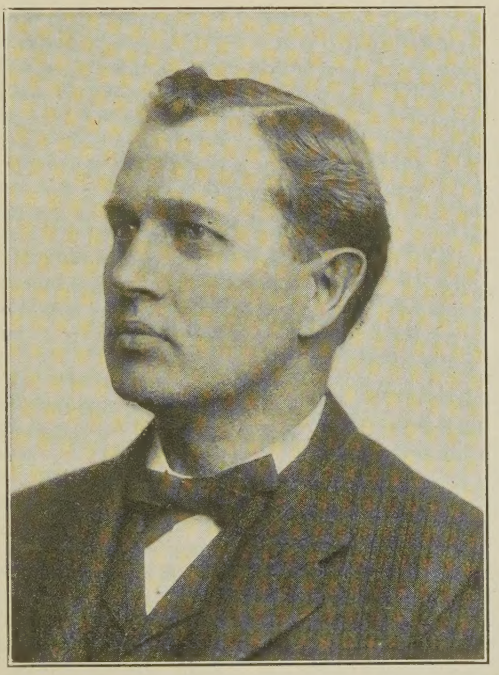
## Christian Work for the Soldiers Approved by the Japanese Government

There are now nine Young Men's Christian Association secretaries working among Japanese soldiers at five important military bases in Manchuria, including Dalny and Newchwang. Permission to carry on this work was granted in the fall of 1904, after all other attempts to get permission for Christian work at the front had failed. After watching their work critically for three months, General Terrauchi, Imperial Minister of War, gave the following unsolicited testimonials to its value to the men, from the viewpoint of the Japanese Government, in a conversation with Mr. Ebara Soroku, M. P., the chairman of the House Committee of the Constitutional party, who is president of the Tokyo Young Men's Christian Association: "I wish to express my deep appreciation of the splendid work being done by your association in behalf of our soldiers at the front. At first I had slight interest in the matter, thinking that like many other propositions presented to us it would pass over with little result. When your work was first launched I had some feelings of anxiety concerning it, but I may say now that all apprehension has been turned into admiration, and I express both the opinion of men at the front and in Tokyo when I say that this work has proved successful beyond our expectations." This is the most striking indorsement of Christianity ever given by a Japanese official. It is obvious that such words from a quarter so near the throne will do much to place all Christians and Christian institutions even higher than at present in general esteem by the Japanese.

The aggressive effort in Manchuria would not be possible, except for the co-operation of the Christian people of America through the International Committee of Young Men's Christian Associations, which is now soliciting funds for this work. The Japanese railroad and steamship companies give free transportation for all supplies, but the expense for salaries, outfits and supplies calls for $20,000 in 1905. By the middle of the spring it is proposed to have fifteen secretaries at work in Manchuria, of whom about two-thirds will be Japanese. Contributions toward this work may be sent to Mr. F. B. Schenck, treasurer, 3 West Twenty-ninth street, New York City.

# Charles A. Smith

CHARLES A. SMITH, the well-known Lutheran lumberman of Minneapolis, was recently honored by King Oscar of Sweden. Hon. E. H. Hobe, the Swedish-Norwegian Consul at St. Paul, by direction of the King, presented to him the decoration of "Commandership of the First Degree in the Order of Vasa," which is the most exalted favor in the power of the throne of Sweden to confer upon a citizen of the United States. In the United States there are only perhaps seven others who bear the decoration of the Order of Vasa, but they are all of subordinate degree, and Mr. Smith stands alone in his honors.



The decoration came in recognition of Mr. Smith's philanthropic work for Scandinavians, both in this country and in Europe. The Order of Vasa was founded by the great King Gustavus Vasa, who wrought national independence for Sweden, and was the nation's greatest ruler up to his time and still remains prominent in the galaxy of the great rulers of history. The Order of Vasa is, therefore, contemporaneous with the national birth and the enlightened development of the greater nation made possible by the reforms inaugurated and the foundation for progress laid by Gustavus Vasa, who died in 1560. The decoration, therefore, is granted purely in token of the high esteem in which Mr. Smith is held on behalf of his efforts in the uplifting cause of humanity.

Charles A. Smith was born in Boxholm, Ostergotland, Sweden, December 11, 1852. His father was a soldier. When intervals permitted he followed cabinet making. During the summer of 1867, when he was 14 years old, with his parents he came to Minneapolis. In the fall his parents took a homestead in Meeker County, Minnesota. At the age of 15 he returned to Minneapolis to learn the carpenter trade. Instead, he entered the service of Governor John S. Pillsbury. He entered the State University, and, having finished his course there, he was given a position in Governor Pillsbury's hardware store. In 1878 the firm of C. A. Smith & Co., with headquarters at Hennan, Minn., was organized, and in 1884 Mr. Smith returned to Minneapolis and started the lumber mills that have grown and prospered and rank among the very foremost in the great colony of similar concerns.

During the great famine in Finland Mr. Smith was a leading spirit in securing relief for our suffering people. His own donations were generous. His benefactions to the Church have been liberal and substantial. To Bethany College at Lindsborg, Kan., he made a princely gift. During the year 1904 he built a magnificent stone church for Salem Lutheran Congregation of Minneapolis, of which he is a member. The church is beautifully furnished. It is complete in every respect, including the organ and furniture, at a cost of $35,000. An interesting feature in connection with the building is the setting apart of a room exclusively for the use of the Luther League. It is provided with an ample library, and at all hours is accessible to members of the League. And the end is not yet. It is an inspiration for our young people to read of the careers of our successful laymen. It encourages them.

NEXT to the Presbyterians, who number 140 in a certain Presbyterian college in the East, rank the Lutherans, who number 43. And yet, right within 18 miles of that institution stands a Lutheran college, where the instruction is not a whit inferior.

Lutheran colleges need something more than Lutheran dollars—they need Lutheran sons.—*The Lutheran.*

# The Giddy Group

By Leander S. Keyser

## Chapter II

THE next Sunday morning Mr. Cartwell, the pastor of the church, told his congregation that he was called away from the evening service, but that his young friend, Rev. Mr. Hollinger, of a neighboring town, would occupy the pulpit.

"He is a gifted young minister," Mr. Cartwell said, "and I hope he will be greeted with a full house."

This announcement brought out a large congregation to the evening service. By the time the League meeting was over the auditorium was so nearly filled that the young people were compelled to sit in the front part of the room. The "giddy group" occupied the third seat from the front and could be plainly seen from the pulpit. It was not often they sat so far forward.

This evening they seemed to be in a more frivolous mood that usual. Had their own pastor been in the pulpit he would not have tolerated their whispering and laughing for a moment. Perhaps the very fact that a stranger sat before them, and was a young man, made the youngsters all the bolder. True, they were not boisterous, but their manner was light and unbecoming, and now and then they would exchange remarks that set them to giggling. This was kept up during the entire opening service. The young minister noticed their levity and felt nervous over it, but said to himself:

"Surely they are too well-bred to behave like this during the sermon."

The opening service concluded, the minister rose to begin his sermon. Looking up from his Bible, after reading the text, he was greeted by a row of laughing faces in the third pew. He did not know, indeed he had no means of knowing, that the "giddy group" simply had something amusing passing among themselves. The thought struck him that they were making fun of him. Perhaps there was something awry with his appearance, or very likely he looked young and fresh; the very thought made him feel that he was young and fresh.

Though a gifted speaker at his best, he was still young enough to be sensitive and easily embarrassed. That row of derisive faces—at least, they appeared to him to be derisive—was almost too much for his equanimity. It diverted his mind from what he wanted to say, causing him to flounder in his first sentence. The laughter on the faces before him seemed to grow broader. How he wished now he had brought his manuscript with him!

By a supreme effort he gathered his faculties together and bent them upon his theme. Turning to the other side of the room, he avoided looking at the "giddy group" for a few minutes, and so got started fairly well. Most of the audience were becoming interested. Just then a whispering on the other side of the room diverted his attention, and, in spite of his resolve not to do so, he turned toward that fatal third pew. The "giddy group" were exchanging amused glances, and Herbert whispered somthing to Elaine that made her shake with laughter.

The minister stopped suddenly, and a painful pause followed. Had he been in his own pulpit he would have rebuked the disturbers; he was just on the point of doing so now, but on second thought changed his mind. No, he would not be so bold as to reprimand the young people of a fellow pastor's church.

In beginning his next sentence he stumbled seriously. Again he turned to the other side of the room. But he had gotten a bad start; he was growing nervous and constrained, and noted with dismay that the people were becoming listless. That awful look was coming to their faces which a public speaker knows only too well—the bored look, the look of disappointment, not to say disgust.

He did his best to throw off the incubus of constraint and put heart into his speaking, but every time he paused he heard the whispering, and every time he turned to the left he saw the amused faces of the "giddy group."

It was not long before he knew, as every public speaker knows under like circumstances, that the service was destined to be a failure. It would do no good now to reprimand the disturbers. He knew he could not recover himself, so he stolidly made up his mind to worry through as best he could. As he was unable to speak with any degree of fervor the words fell mechanically from his lips. Persons who had heard his stirring sermons in his own pulpit the Sunday before would have declared that he was not the same man.

The dismal service was over at last. So utterly miserable was the young minister that he shrank from meeting any one, but slipped out of the church as quickly as he could.

"Not much of a sermon," one person remarked.

"He was as stiff as a post," rejoined another.

"Embarrassed and self-conscious, too," put in another. "Allowance must be made for his youth, but I very much fear he has mistaken his calling."

"Mr. Cartwell must have queer ideas of good preaching."

"My, how nervous he was! It made me nervous to see him. I could hardly hold myself. I suppose he was scared before a city audience."

Thus the criticisms flew, and no one but the victim himself knew the cause of his failure. Years afterward, when the people of that congregation heard of Mr. Hollinger's splendid success in large and influential churches, they were puzzled beyond measure. They declared that he must have "improved wonderfully."

However, if no one divined the cause of the young minister's failure, there were persons who noticed the ill-bred conduct of the "giddy group." Among them was Mr. Purdue, superintendent of the Electric Light Company of the city—a fact that will be worth remembering. Two members of the church council had been deputed to attend the young people's meeting, and they were surprised beyond measure at the irreverent behavior of Herbert, Elaine and their crowd. Elaine had been appointed to lead the meeting. Even then she could not keep her face straight, but frequently looked at her associates and laughed. No one knew what amused her. Had she thought for a moment how unbecoming it was for the leader of a religious service to act in such a frivolous way she would have done differently. When in after years she saw other young people doing the same thing she blushed with shame to think that she had ever been guilty of such conduct.

The council met the next Thursday evening in regular session. At this meeting Mr. Weisner, one of the members who had been at the League meeting and had also noted the behavior of the "giddy group" at the church service, described what he had seen. The pastor was greatly surprised and chagrined.

"Brethren," continued Mr. Weisner, "I have learned a lesson. It is this: As a council we have been remiss. We should give more attention to our young people. Do you know we have been simply letting them take care of themselves? Not one of us has ever gone to their meetings to give them our help and sympathy, Isn't that true?"

"We have to admit it," the rest assented.

"Brother Hardell and I went to the meeting the other Sunday evening," Mr. Weisner continued, "and how many older people do you suppose we found there? Not one. Now, when we remember our own youth, do we wonder that some young people fall into light and irreverent habits when they have no older persons to set them an example of reverence and kindly correct them when they go wrong?"

"Brother Weisner is right," said the pastor. "I feel guilty myself. I've been going out to conduct the North Side Mission Sunday afternoons and have neglected the culture of my own young people of this church."

"Don't accuse yourself, Brother Cartwell," said Mr. Weisner. "We want you to take care of the mission if you can. It is needed church extension work in this city. It would be too bad if your council, composed of twelve stalwart men, could not take care of the young people of this church. I move that we arrange a schedule whereby two members of the council shall attend the League meeting every Sunday evening and give the young folks all the help and advice we can."

This motion was carried with a rush.

"Now, what shall be done to correct these unruly young people?" inquired the pastor. "Their example will soon become contagious. Still, we want to set them right in such a way as not to drive them from the church. They are our own young people, and we do not want to alienate them."

"I move that the pastor and Brother Weisner be appointed a committee from the council to go to several of them, the leaders, and talk kindly to them over the matter."

This motion was also adopted. A few days later Mr. Cartwell met Herbert Wellington and asked him to come to the parsonage the next evening. He gave Elaine Jenkins the same invitation. When they came to the parsonage the next evening each was a little surprised to find the other there, and also to see Mr. Weisner. A half hour was spent in pleasant conversation. The young people really were not aware that Mr. Cartwell and Mr. Weisner were such cordial men.

Very gently the pastor led the conversation to the subject of behavior in God's house. No less kindly was the spirit shown by the councilman. Still, it was a bitter pill for the young people, who felt it a great humiliation to be called, by the action of the church council, before the committee and rebuked for their thoughtless conduct. No doubt their wounded pride made them angry at first, and they became a little sulky; but the kindness of their advisers soon dispelled their bad humor, and they acknowledged themselves in the wrong and promised faithfully to mend their ways.

"Don't think for a moment that we want you to be long-faced and sanctimonious in church," Mr. Cartwell said, in closing the

interview. "God loves a bright, smiling face better than a gloomy one. But you can be happy young Christians without introducing fun and levity into the church. Good-night, now. I am sure we shall always be the best of friends, and that you shall be very useful members of the church."

This rebuke had its desired effect. Herbert and Elaine felt terribly ashamed at the thought of having been called to account by the council of the church, but they never forgot the lesson.

"If my mother should find out that the church council has got after me she would cry her eyes out," Herbert lamented on the way home. "I hope she won't find it out."

"And I hope my parents won't find it out, either," sighed Elaine. "I never thought it looked so bad to have a little fun in church."

"I didn't either, but I see it now. No church council shall ever have reason to give me another talking to. We'll tell the rest of our crowd what a reputation we're getting. After this we'll be as decent and well-behaved in the League and church services as a lot of deacons and elders, won't we?"

It is needless to say that this resolve was carried out. Still, Herbert was to suffer further humiliation on account of his misconduct, perhaps for the purpose of impressing the lesson ineffaceably upon his mind.

His mother being poor, for she was a widow, Herbert determined to leave school and seek employment. For weeks he sought a place, but there seemed no opening. One evening his mother told him about a vacancy in the office of the Electric Light Company, of which, as has been said, Mr. Purdue was superintendent. While he was a member of the Lutheran Church, he was somewhat gruff and outspoken in manner, though at heart he was kinder than he seemed to be.

Early the next morning Herbert made his way to the office. As he came up to the desk, he said:

"Good-morning, Mr. Purdue. My name is Herbert Wellington. I have been told that you want to employ a young man in your office, and I have come to apply for the place."

Mr. Purdue eyed the young man from head to foot. As he did so a slight scowl creased his brow.

"Haven't I seen you at the Lutheran Church quite often?" he asked.

"Yes, sir; I attend that church," Herbert answered.

"I can't give you the place, sir."

"I—I very much wish you could, sir," Herbert pleaded. "I need work, and I'll try to serve you well."

"Perhaps so, my young friend, perhaps so. But—well, maybe I might as well tell you just why I can't employ you. I'm a blunt man, sir. The young men who work in this office must be of good repute, thoughtful, reliable, brainy. Now, my young friend, I have observed your bad behavior at the church, more than once, too. You and your crowd have spoiled more than one service for me. Do you think I'd want a young man of such principles around me day by day? No, I need solid young men in my office, not giddy, gigling ones. I'm sorry for you, sir, but I can't give you employment. That's all."

The superintendent turned to his desk, and Herbert slunk out of the office so limp and weak that he could hardly stand on his feet. You would have pitied him as he entered his home, he looked so utterly broken-hearted.

However, his shame was turning into repentance, and that was a hopeful sign. It proved that he was redeemable. Both brain and heart had been touched, and he was doing much serious thinking. His enforced pilgrimage through the "valley of humiliation" was leading him to higher and better things.

Subsequent events proved that he and Elaine Jenkins had the essence of real nobility at the bottom of their nature. For a while they were too much ashamed to go to the League meetings, but when they resumed attendance everybody was delighted with their decorous and reverent conduct. Instead of whispering and laughing, as in other days, they took an earnest part in all the services. One evening Herbert summoned courage to get to his feet and make a little talk. He spoke in such a manly, sincere way that tears came to many eyes.

After the meeting James and Leonard took his hand in a warm, brotherly clasp.

"I've a confession to make, fellows," he said. "I know I must have annoyed you often in days gone by. I'm sorry. I didn't mean to disturb you. I can say that honestly. I was simply thoughtless and cared only for fun. But I've learned better now."

It was hard for James and Leonard to keep the tears back.

"I hope, sirs, you won't remember my bad conduct against me," Herbert added.

"No, indeed," James replied, and Leonard seconded his answer. "Your apology has more than made amends."

"Thank you," said Herbert earnestly. "By the way, what has become of Judson Felder? He came to our League service once, then stopped. I noticed him watching some of us that evening, and he looked as if he were angry. Since I've come to myself I've been thinking that perhaps—perhaps——"

Now was the time, James Linden felt, to say a word for the young agnostic. So he quietly told Herbert what had driven Judson Felder from the church.

"I'll go and apologize to him to-morrow, and ask him to come back to our services," declared Herbert, a look of manly resolve gleaming in his eye.

The next evening Judson Felder heard a low knock at his door. When he opened it he was surprised to see who his callers were —Herbert Wellington and Elaine Jenkins. He stammered a greeting and invited them to come in and be seated.

"We've come to have a little talk with you, Mr. Felder," Herbert began at once.

Judson contrived to say that he felt honored by the call.

"We've been told that our bad conduct drove you from our League and church services," Herbert continued. "We don't blame you, for we see now how harmful our behavior was. But we've learned better now, and have come to—to—to beg your pardon, and ask you to come to our church again. If our conduct has made you doubt the Christian religion, I want to assure you that it was not religion but the lack of it that made us act in the unbecoming way we did. It is the spirit of the Gospel, though, that leads us to come and beg your forgiveness. Will you grant it?"

The young agnostic got to his feet as quickly as he ever did in his life, his face glowing with pleasure.

"Herbert Wellington, this apology of yours is one of the most gentlemanly acts I've ever known," he exclaimed. "Give me your hand."

The young men shook hands with a vigor that threatened to unjoint their elbows.

"I want to beg your forgiveness, too," pleaded Elaine. "Will you include me in your good will?"

"Most certainly, most gladly," Judson cried, taking the girl's proffered hand. "I want to make an apology, too. I had no call to get so angry when I'm sure you didn't mean any harm."

"And you'll come back to our services and won't think any less of the church and the Gospel on our account?" she added.

"Indeed, I'll come, with pleasure."

"I know you'll receive good from coming."

"I believe I will, too," Judson admitted. "I might as well be honest with you; it seems to be a good time for confessions. I'm looking for something more satisfactory than a life of doubt. I believe now I shall find it —before long."

And he did.

As his visitors left, the young agnostic's last words were: "My friends, the spirit you have shown this evening is the finest thing in the world, the finest thing in the world, without exception."

For once an agnostic was right.

THE END.

## Book Reviews

DR. BARNADO: THE FOSTER-FATHER OF "NOBODY'S CHILDREN." A Record and an Interpretation. By Rev. J. H. Batt. Pp. 196. 1s. 6d. net. S. W. Partridge & Co., 8 and 9 Paternoster Row, London.

To those interested in social problems, in philanthropic efforts, and especially in children, this book will have strong and direct appeal. The work which Dr. Barnado has undertaken and pushed to such enormous proportions in England has become internationally known, and information concerning its interesting origin and progress, its methods, and its present extent are in demand. The work is that of providing *a home* and affording a start in life to destitute, orphan, waif, stray, maimed and sick children who otherwise have no helper. The emphasis of the work is that it is definitely Christian, evangelical, conceiving that no real start in life has been given excepting as the hearts of the children have been won to Christ, as Christian faith and love have become implanted. Many illustrations add to the attractiveness of the story, as here told. How large the work is becomes manifest when we read that the income for the prosecution of the same was during 1902, 178,732 pounds sterling.

RECENT SERMONS. By Joseph A. Seiss, D.D., LL.D., L.H.D. Pp. 325. $1.25. General Council Publication House, 1522 Arch street, Philadelphia.

Nothing further is needed, as concerns the character of this book of sermons, than to mention above the name of the author; his reputation as a preacher was wide beyond even our own communion, and the many preceding volumes of sermons from his pen are well known. This is the last of that fine series. They cover the Sundays and Festivals of the Church Year from 1st Advent to Easter, with a few additions. Their general theme, as stated by the author, is the only Saviour of the world and the only salvation of man. Most of them were preached in the Church of the Holy Communion, Philadelphia, in its new home. One of them, the last, it is said, had been prepared for the pulpit, but was never preached, death coming before that could be done.

# Luther League Topics

Quinquagesima. March 5, 1905.

## The Middle Ages

(Rom. i: 18-25.)

Historical Topic Reviewed by Prof. David H. Bauslin, D.D., Wittenberg College.

The Middle Ages embrace a period of more than a thousand years, extending, in a broad sense, from the fall of the Western Roman Empire to the era of the Reformation. When Christianity had conquered this vast empire its work was only begun. The barbarian hordes who had descended from the north and overrun the decadent empire became the new material upon which Christianity was to work its mighty transformations. The early days of Christianity were taken up with the conversion to Christianity of the Roman Empire; the period of the Middle Ages was occupied with the conversion and consolidation of the new peoples from the north. In the west order came slowly out of chaos, and after the great empire had crumbled and fallen the working model for future organization was found in the church. In all this period of war and struggle Christianity made its way. Without force Christians met the incoming barbarian hordes, subdued them to righteousness, and softened and restrained them by the lessons of the cross. There were two centers around which the events of the Middle Ages revolved. These were the church and the empire—the ecclesiastical and political governments. The two spheres had their respective ambitions, their rivalries and conflicts. The Roman Catholic Church did much of its best service for the world during this time. It was the efficient tutor of the European nations. It was a schoolmaster to lead men to Christ. Of the factors and forces that were at work during this period we may mention:

1. *The Rise and Development of the Papacy.*—The history of this great mediæval organization may be contemplated and divided conveniently into three great periods: (*a*) A period of growth, from the accession of Pope Gregory the Great in 590 A. D.; (*b*) the period of bloom from the elevation of Hildebrand or Gregory VII, in 1073 A. D.; (*c*) a period of mingled decay and preparation—the decay of mediæval and the preparation for modern Christianity—from the pontificate of Boniface VIII, 1294-1303, to the Reformation. The first of these periods witnessed the growth of the church through missionary enterprise in the north and west; the growth of monasticism as the instrument of European civilization and religious culture; the progress of the papacy as regards both temporal power and spiritual supremacy; the exaltation of outward religious observance and ceremonies; the increase of superstition, through which piety was distorted and faith obscured.

In the second period Hildebrand was the representative of the great monastic movement. No longer did the monks seek to subdue the world. They sought also supremacy over the world. They looked upon the church as the possessor of the world, God having endowed her with it. The unseen should control the seen, the infinite, the finite. Of this movement the new Pope, who took the name of Gregory VII, 2000, became the leader. He began at once to develop a spiritual monarchy. He argued that Christ was King of Christendom, and the Pope is Christ's representative on earth; therefore it was his right and duty to watch over the conduct of kings and correct their morals, and to depose them if it was deemed wise so to do.

In the third period the papal power under Boniface VIII, which had reached the hight of its power under Innocent III, began to decay. Schisms rent the body of Christ. At one time there were three popes, each claiming to be the successor of St. Peter. In the course of a period of 30 years the institution which once commanded the respect and allegiance of all became the jest of Christendom. The common people were gathering strength and new forces were coming to the front. Hitherto history had dealt principally with princes, nobles, and especially the clergy; now, by the preaching of the monks especially, the middle class was introduced into history.

*II. The chief events during the Papal supremacy were:*

1. *The Crusades.*—They were an expression of the Romish theory of salvation by good works. They were successive waves of religious enthusiasm that swept over the people, inspiring them to efforts to rescue Jerusalem from the defiling hands of Moslem and infidel.

2. *The Inquisition.*—The word stands for the most wicked use of the papal power to suppress heresy, and for dark deeds done by the Romish Church during its supremacy.

3. *The rise and development of the mendicant orders.*—These orders arose out of the striving to merit salvation by the works of the law, by mortification of the flesh and re-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

nunciation of the world. It was the theory that filled the world and ruled the church. These orders, like the papacy, by their own successes prepared the way for their decline.

*III. Reformers and reforming forces:*

1. John Wiclif, 1324-1384.—This reformer before Luther boldly asserted four things: *a.* The evils of the papal system. *b.* The independence of England. *c.* The rights of the common people. *d.* The supremacy of the Scriptures.

2. John Huss.—Another man who prepared the way for Luther. He preached and wrote against the clergy—their sins and love of money. He appealed to Christ as the one incorruptible judge. He was burned to death by order of the Council of Constance.

3. The Reforming Councils.—The desperate situation of the church during this period induced the popes to assemble what are known as the reforming councils. They were: *a.* The council of Pisa, held in 1409. *b.* The council of Constance, 1414-1418. *c.* The council of Basel, 1431-1443. These efforts at reform failed. The papacy once more seized the reins of ecclesiastical authority. The claim of the episcopate to power by means of their councils became a mere episode. The Middle Ages needed not so much a change of organization as a change of spirit. The pope, the bishops, priests, kings, princes, all alike, needed a draught from the inexhaustible well of the gospel.

There is one reflection that forces itself upon us as we contemplate this long period of antagonistic forces of commingled light and darkness. There were times when all seemed dark, with no signs of a coming dawn. But the church stood. The empire fell, but not the church. In a world of ruins, in the midst of the general destruction, it stood as the sole witness to the past. It saved its organization, its traditions and its faith from the ancient world and delivered them to the new and better age inaugurated by Luther. The precious treasure of the truth was guarded until the time came when it could be brought forth once more, to enrich a new world and create these modern times. The period of the Middle Ages and the forces at work comprehend the whole development of the future.

1st Sunday in Lent. March 12, 1905.

## Forgiveness—Fifth Petition

(Matt. xviii: 21-35.)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D

Questions to be answered in brief papers. —Explain Matt. 18: 21-30. What is the Duty of Forgiveness? How shall we be able to forgive? What is the necessary response to God's forgiveness?

*Lessons for our own lives:* 1. *This is a prayer for Christians.* It is evident, then, that our Lord Jesus, who taught us thus to pray, did not mean that we should suppose ourselves sinless because we have accepted Him. There can be no more destructive error than for us to suppose that we have no sins to confess and no need of forgiveness when we have entered into the kingdom. Indeed, the meaning of our baptism as we have it explained in the Catechism, is, "that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance." If you do not feel the need of this prayer, study the Ten Commandments, and absorb the spirit of the holy requirements of our God.

2. *We may have forgiveness.* Our Lord would not have bidden us to say "forgive" if He had not meant to assure us of the Father's willingness to answer us. We cannot pay our debts. There can be no plea of justice, for justice would offer no hope of pardon. But He Who came to redeem us with His holy and precious blood, Who became man in order to open the way of forgiveness for us, invites us to draw near to the throne of grace that we may obtain mercy. This petition holds the cross before our eyes. The debt is paid. In Him we "have redemption through His blood, the forgiveness of our trespasses" (Eph. 1: 7).

3. *We must also forgive.* Otherwise we throw back into God's face the forgiveness offered us, as truly as did the unmerciful servant in the parable reject by his action the free grace offered him. The man who will not be melted by the forgiveness of God has evidently not accepted that gracious gift, has not realized his own need and the infinite love that has redeemed him, and cannot be a child of God. God does not forgive us because we forgive, nor on the condition that we forgive. On the contrary, we forgive because He has forgiven us, and our grateful hearts lead us "therefore" to "heartily forgive and readily do good to those who may injure or offend us." Is this proof of God's grace in your life?

2d Sunday in Lent. March 19, 1905.

## Watchfulness—Sixth Petition

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers. —What is temptation? Whence does it come? How does it come? What is the way to meet it?

*Lessons for our own lives:* 1. *Let us be watchful to recognize temptation.* For Satan takes upon him, often, the form of an angel of light. He did not appear to our first parents as an evil spirit, or with any

marks of outward deformity, but in the form of a creature to them innocent and beautiful. And to-day, at least to those who have no attraction toward the grosser types of sin, he does not label his temptations as sin. Indeed, men of our time, who call themselves advanced, tell us that evil is only a phase of good through which we must pass in the evolution of the higher life. Satan himself could devise no doctrine more delectable to devils! And new revelations (!) bring to us the message that sin as well as suffering is nonexistent. If temptations arise from within, the adversary would persuade us that it is only a harmless indulgence of what is according to nature. If they arise from without they are said to be nothing more than the better, modern way of looking at things, and we must not be "old fashioned" or fail to live in the spirit of our time! No, the great difficulty is that when we are tempted, the very essence, often, of the temptation is that we are persuaded to convince ourselves that sin is not sin, that the thing whose first aspect shocked us is, after all, a very good thing, certainly not an evil thing. It was when our Lord named His foe, in the temptation in the wilderness, that Satan, unmasked, left Him!

2. *Let us not seek our strength in ourselves.* Of what avail for us were then Christ's victory over the tempter? Alone, we cannot but fall, but if Christ be in us, "greater is He that is in you than he that is in the world" (I John 4:4). With God on our side there can be no temptation too strong for us. His faithfulness is pledged to that. He has provided a way of escape in every temptation (I Cor. 10:13). But we forget. We sleep when we should be watching. We are prayerless in the moment when we should be pleading, "Lead us not into temptation."

3d Sunday in Lent. March 26, 1905.

## Power Over the Evil One—Seventh Petition

(I Pet. v: 6-11)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers. —Do the Scriptures teach the doctrine of a personal devil? What is the relation between the "Evil One" and "evil"? What are the evils from which we have a right to pray to be delivered? Why does God permit evils to come into our lives? How does He deliver from evils?

*Lessons for our own lives:* 1. *All evils come from the Evil One.* To deny that there is a personal author and inspirer of evil is to slander humanity. Man is indeed corrupt, but his evil desires are for some real or fancied enjoyment. Satan's love for evil is because it is evil. He delights in anything because God hates it. And to suppose that man, uninspired by the devil, is capable of such crimes and shames and cruelties, gratuitous and unprofitable, as fill the pages of history and of the morning paper, is to blacken man with worse accusations than Christian theology has ever made. Yet the same persons who deny that man's nature is evil, are those who assert that there is no devil! The dilemma in which they place themselves seems never to have occurred to their minds. No, it is otherwise. Man is evil, but his evil has come, since the first sin, from the incitement of a diabolical spirit. Death came because of Satan's influence over Man. Sickness, which is but the preliminary work of death, came from him. Every tear, every groan, every sorrow is in the world because Satan became the prince of the darkness of this world. Never charge God with these things. When He had finished His work "everything was very good." To pray "deliver us from evil" is to pray that the power of the evil one may be held back.

2. *This petition seeks relief for every distressed one.* According to Luther's explanation it includes "all manner of evil." Under these words we present our requests for victory over sin, and for continual power to overcome it; for help in our peculiar needs, trials and sorrows, spiritual and temporal; for peace of heart and for freedom from anxious thought; for those who have heavy burdens, the sick and the bereaved, the unhappy from whatever cause; for those who are still in the power of Satan, that they may be convinced of their sin and misery, and that they may be translated into the kingdom of God's dear Son; for steadfast trust in the promises of deliverance; for the fullness of the Holy Spirit Whose incoming alone can deliver us from all sins and snares, and at the same time bring to us and to those for whom we pray all spiritual blessings; for a happy end, when the hour shall strike, and for heaven and its joy, when the evils of earth have all been passed. God grant it all to each one of us!

—At a recent meeting the Luther League of St. Mark's Evangelical Lutheran Church of Roanoke, Va., elected the following officers: C. M. Speese, pres.; S. Chester Markley, sec.; Mrs. H. F. Greenwood, treas.; H. F. Greenwood, chairman of Missionary Committee; Mrs. C. M. Speese, chairman of Flower Committee. Beginning with January 1 we have been using Luther League Topics. For the year 1905 we have decided to support the entire work of Mr. Wasa, a native missionary in Japan, who is within the jurisdiction of Rev. C. L. Brown. It costs $220 per annum to support this entire work.—C. M. SPEESE, President.

# From the General Secretary

IN our Luther League work the place to put the emphasis is on spirituality. From its origin the League has always emphasized this. Spirituality wins. Not the worldly society is the winning society. The intellectual society may be brilliant, but it may be cold as the winter's snow, and mere sociability may be no more than the personification of the selfish and the secular. But the society with spirituality in it has a warm atmosphere. True, intelligence must be put into the society's efforts. Our young people are alert; they love company; they care for amusement, and the society must be social. For all this our young people have hearts, and usually under right environment and proper training these hearts beat true as steel. They are susceptible to the warmth of genuine spirituality. They do not confound emotionalism with genuine homespun piety, and the society spiritually alive is full of energy and enthusiasm, of hope and love. It is the thing that wins our young people. There is a marvelous magnetism in a warm, glowing, intense spirituality. In the commercial parlance of the day, "the winning society is the spiritual society."

Now, this is a moral drawn from experience and an incident. We have attended two local League business meetings of a society of some 50 members. In one meeting the Prayer Meeting Committee reported every leader save one had discharged the duty assigned, and in the second instance the report stated every leader had been present who had been appointed to lead. From two different sources, too, come the statements: "The League has been doing right acceptable work with the Topics." And this: "Religious services are customary, and the REVIEW is very helpful in the meetings." More might be added in this connection, but this is sufficient to indicate League work is educational, missionary, spiritual.

One of our Luther Leagues has recently established a reading room, where the members may profitably spend their leisure moments. One of the districts in an Eastern State reports 383 workers. This is good, and there should be no lagging in that section. It is, too, an encouragement for others.

May we not call attention to the importance of answering letters and communications? One of our State Extension Committees reported mailing letters twice to interested persons. In the first mailing 175 letters were sent out; the second time 180 letters were mailed, with a total of 12 replies, and in three years of this kind of work this committee reported only 62 replies had been received to all the communications sent out by them in these three years. While this may not excuse delinquents, it may have some encouragement for one of our earnest, hard working secretaries of one of our Western District Leagues, who writes that to all her correspondence in connection with the national convention at Buffalo she never received any reply. It may also ease the mind of one of the secretaries of a State League who writes that he has very little response to his letters, and yet this State has some good district organizations, some fine locals, and one League that last year reported an increase in membership of 100 per cent. It seems to us that here is something that with a little care and attention and thoughtfulness might be remedied and practical assistance given in making our District, State and National Luther League work more efficient. Might we not suggest to Programme Committees as a topic for practical discussion at our conventions, "More Care in the Assignment of Work."

From the Chicago District Luther League we have a good report. Renewed activity is reported in the Fox River Valley, South, District of the Illinois State League. A new League has been organized in California under favorable auspices. It is hoped, and may it not be a timely word that reaches us, that in the not distant future we may place on our roll the name of the Puget Sound Luther League. Just as we are writing news comes of the organization of a Luther League at Burlington, N. C.

This is all good, all helpful, but we must remember one of the aims of the Luther League is to develop the talents of our young men in Church work and to unite all the forces of our young people in the congregation for its upbuilding. The elbow touch of association and the strength of the powerful influence of friends and fellow Christians in Church doctrines, affairs and work cannot be denied. The advantage offered young men and women in this association and under this influence of usefulness in Christian activity, of cultivating personal piety and also of helping forward the spiritual life of others in a Christlike manner must be kept in the open for the benefit of the local congregation and of the whole Church.

LUTHER M. KUHNS.

—The Luther League of Chicago, Ill., held its annual meeting in Trinity Norwegian Church, Monday evening, January 16. The address was delivered by Rev. Prof. Alfred Ramsey of the Chicago Theological Seminary.

Luther League Review

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IN THE INTERESTS OF

*The Lutheran Church and her Young People.*

**Edited by E. F. Eilert,**

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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# Editorial

Everywhere our Lutheran Church is beginning to command attention. The recently uttered words of exhortation and encouragement given by President Roosevelt, and printed elsewhere in this number, were a sermon in themselves on Home Missions and deserve to be read by every Lutheran, young and old.

Our Church ranking as the largest Protestant body in the world, and third in this country, with its rate of increase, according to the latest census, outstripping all others, America is beginning to ask seriously, at last, "Who are the Lutherans?"

How great then is our opportunity as young Lutherans. How serious is the responsibility laid upon us. What impression of our Church are we going to give to inquiring America? What is the conception of Lutheranism which will be gained from the study of the young Lutherans of to-day? "By their fruits ye shall know them." What will that knowledge be?

It is for us to ask ourselves very earnestly whether we are going to give America the best, truest and highest revelation of what genuine Lutheranism is. If we fail in this, how great our failure; how great and irreparable our loss.

We must therefore have a vital Lutheranism, true to its splendid doctrines, which, like the Master, are the same yesterday, to-day and forever. We must have Lutheranism that is characterized by a devout, humble piety, as of old. We must have a Lutheranism that has a worldwide outlook and a worldwide conception of its responsibilities. We must have a Lutheranism that is aggressive and progressive, but, withal, soundly conservative.

Will we meet the inquiries and the study of this nation with such a revelation of Lutheranism? Then the greatest Church in America will be the Evangelical Lutheran Church.

Studying you and your work and your life, what impression of Lutheranism will others form?

All this calls us to earnest study of our work and our methods, with which we are trying to build up our Church. Our very best powers ought to be devoted to our glorious Church. Let us pray yet more earnestly for God's spirit to enlighten and quicken us.

During the past month two pastors have celebrated anniversaries, one of 40 years in one church, and the other 25 years. The congregations in each case remembered their pastors with money and other gifts. In these

days of hurry and change it is refreshing to notice the long continuance of these relations and the appreciation of the people for their shepherds. It should be also an incentive to others, when they learn of the work accomplished by these men, to undertake the same service. The statement has been made that the number of students for the ministry has increased, and it is to be hoped that the Leaguers will bear this in mind, and have it upon their hearts, that others may be led to follow these examples.

Often we become discouraged in our work and are ready to change for something which seems to be better, but those who are steadfast in their work are the successful ones. We are reminded of the comment of a companion upon a tennis player: "*His* way is just to give his whole attention to the one ball he's playing at the time. It doesn't make any difference to him whether he's way ahead of the other fellow or way behind. He just does the very best he can with that ball. He's never flustered because he's got a big score to make up, or upset because he thinks he's all right now. He isn't a brilliant player, but he's a sure one. He does his best every time." It would be well if we had before us the motto at all times to do the best, no matter what the results are.

Speaking of change and the desire to make money, which seems to be the end of many, we recently heard of a man who had an honorable position, to which he had been advanced for faithfulness in duty, but his anxiety to get rich quickly led him to change for another position which seemed to promise better things. He invested all his money, and even borrowed upon his house that he might invest more in the concern by which he was employed, but it proved to be a bubble which soon burst, and he lost his position as well as his money. "He that hasteth to be rich considereth not that poverty shall come upon him."

After one of the recent conventions we received a letter containing this sentence, "It was, indeed, a fine convention, and gives us all renewed inspiration for continued activity." This reminds us of the lady who at the close of a very earnest sermon by her pastor remarked to him, "The sermon is finished," to which he replied, "It is not finished, but just begun." So it is with the meetings held for conference. The work comes after the gathering, otherwise the meeting fails. Let those who were present at the conventions tell the impressions received and the words spoken. Information is always beneficial, and the more it is given by the attendants at these meetings, the more helpful it will be to the work in which we are interested.

The Holy Communion is a fitting place for Christians of the household of faith to meet in blessed fellowship. Our Lord Himself enters into this covenant, and how can we neglect or in any way set aside the serious obligations in this sacrament? Who that is truly a Christian will be unfaithful here? True, we come with varied experiences to this feast of love. But we want to try to fully appreciate the large and blessed meaning of the privilege we enjoy. The Sacrament of the Altar brings a message direct to the heart, and the grace there imparted strengthens faith. The altar fellowship of God's people is blessed. With the worthy preparation of living faith we should come to the Lord's table.

There is little practical value in hearsay religion. It is readily recalled that Christ asked Pilate: Sayest thou this thing of thyself or did others tell it thee of me? Personal experience in religion and religious work counts for more than any mere telling or theory. Pilate's failure was indicated in this question, "Am I a Jew?" It is clear one's faith must be one's own. The reflected light of a lamp is not its best; and it is not reflected faith God wants. It is plain, too, to be of practical value, one's experience must be one's own. The borrowed cloak you must return. The one you own you can keep; and one's own faith and experience are not borrowed articles to be returned.

# Publishers' Column

The demand for the new number of the Luther League Topics is growing rapidly. A larger edition will be printed, but subscribers will do well to order promptly so as to be sure of a supply. No subscriptions are continued beyond the time ordered or paid for.

In this connection it is not amiss to call attention to the valuable aids given in the articles published in the REVIEW on the different lessons. Not all of the users of the Topics are getting the REVIEW. If you are one of the fortunate ones please call the attention of your other members to the paper, and get them to organize a club of subscribers. Our rates are reasonable, and will be furnished on application.

The books of the Reading Courses are highly commended as reference books for the study of the Topics. They can be had as premiums for subscriptions to the LUTHER LEAGUE REVIEW. For terms and particulars see the "Luther League Supplies" column on another page.

Speaking of the REVIEW an enthusiastic subscriber recently sent us the following: "The LUTHER LEAGUE REVIEW is a welcome guest far up here in the woods of Wisconsin, for I cannot then but feel close to my many valued Luther Leaguers. It shall always be my aim to further Luther League works."

Attention is called to another valuable book mentioned in an advertisement in this number, "The Lutheran Cyclopedia." If you do not have this book in your library you should secure it at once at the special price offered.

We are now binding up another edition of the Luther League Hymnal. The book has met with a splendid reception wherever it is introduced, and our readers speak enthusiastically of it. Have you considered the question of introducing the Hymnal in your meetings?

Your orders for badges or other Luther League supplies will be given prompt attention by addressing LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

—The Young People's Society of the Walnut Hills Lutheran Church, Cincinnati, Ohio, Rev. Dana C. Johnson, pastor, has presented to the church a fine mahogany altar, which was consecrated January 15.

## Daily Bible Reading

Feb. 20. Monday—Psalm 55: 1-23.
Tuesday—Job 38: 31-41.
Wednesday—I Kings 3: 1-15.
Thursday—Luke 12: 13-21.
Friday—Luke 12: 22-40.
Saturday—I Timothy 4: 1-16.

Feb. 26. Sexagesima—Matthew 6: 25-34.
Monday—Acts 17: 22-34.
Tuesday—Ephesians 5: 1-14.
Wednesday—II Kings 17: 14-23.
Thursday—Jeremiah 2: 1-8.
Friday—Amos 2: 1-16.
Saturday—I Corinthians 6: 12-23.

March 5. Quinquagesima—Romans 1: 18-25.
Monday—Exodus 32: 25-35.
Tuesday—Proverbs 21: 1-13.
Wednesday—Luke 17: 3-10.
Thursday—Mark 11: 20-26.
Friday—James 2: 1-13.
Saturday—Matthew 18: 15-20.

March 12. Invocavit—Matthew 18: 21-23.
Monday—Exodus 12: 21-38.
Tuesday—II Samuel 24: 15-17.
Wednesday—Ezekiel 22: 1-16.
Thursday—Luke 21: 25-36.
Friday—Romans 15: 1-13.
Saturday—I John 2: 15-20.

March 19. Reminiscere—I Corinthians 10: 11-15.
Monday—Genesis 3: 1-24.
Tuesday—Exodus 20: 1-17.
Wednesday—Leviticus 26: 1-13.
Thursday—Ephesians 6: 10-18.
Friday—I Thessalonians 5: 1-28.
Saturday—James 4: 1-17.

March 26. Oculi—I Peter 5: 6-11.
Monday—I Samuel 7: 1-8.
Tuesday—II Chronicles 7: 12-22.
Wednesday—Zechariah 7: 1-14.
Thursday—Daniel 9: 3-19.
Friday—Matthew 21: 17-22.
Saturday—James 5: 13-20.

## The Mardi Gras

### Low Rate Tour to New Orleans via Pennsylvania Railroad

For the especial benefit of those desiring to witness the unique Mardi Gras celebration at New Orleans, the Pennsylvania Railroad has arranged for a personally-conducted tour, to leave New York, Philadelphia, Baltimore and Washington, Friday, March 3. A special train of high-class Pullman equipment will be run, in charge of a tourist agent. Three days will be devoted to New Orleans, the party returning direct to New York.

Tourists will occupy this train continuously, so that hotel accommodations and meals in New Orleans will not have to be considered. A special grand stand will be provided on the main line of the great parades. Round-trip rate, including round-trip transportation, Pullman berth in both directions and during stay in New Orleans, all meals in dining car during entire trip, and seat in special grand stand at New Orleans, $75 from New York, $70 from Philadelphia, $65 from Baltimore, and $63 from Washington. Proportionate rates from other points. Detailed itineraries and full information may be obtained of Ticket Agents; C. Studds, Eastern Passenger Agent, 263 Fifth avenue, New York City, or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

**For Special Terms on "Way of Salvation"** for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois

# Our Churches and Institutions

**Greater New York**

— On Sunday, February 5, the Church of the Epiphany, Rev. F. B. Clausen, pastor, celebrated its twenty-fifth anniversary. The Rev. C. A. Miller, D.D., of Holy Trinity Church preached the festal sermon. Epiphany was begun by the pastor and members of Holy Trinity Church in 1880. The mission was launched in a hall at Third avenue and Eighty-sixth street on the second Sunday after Epiphany and was accordingly named Epiphany. The Rev. L. H. Geissinger, D.D., was the first pastor. In 1882 he was succeeded by the Rev. F. F. Buermeyer, D.D. The mission did not flourish in the "Yorkville" district, and just as the people were about to disband Mr. Christian Brandt secured its removal to Harlem. After two years the present church edifice was rented, and later bought of a Unitarian congregation. Dr. Buermeyer was succeeded in 1891 by Rev. J. W. Knapp, Ph.D., who after a pastorate of ten years was succeeded by the present pastor. The twenty-sixth year has begun under very favorable circumstances, which augurs well for the future of Epiphany.

**Brooklyn**

— Grace English Lutheran Church, Brooklyn, the Rev. C. F. Intemann, pastor, was declared self sustaining January 1, 1905.

— Rev. Ludwig H. Gerndt died January 15 in Brooklyn, in his eighty-fourth year. He was at one time a missionary of the Gossner Society of Germany to the Kols in India. In his later life he was for many years a prominent immigrant missionary of the General Council in New York.

— Again has death taken two well known Brooklyn pastors of the Missouri Synod. Rev. Fred'k T. Koerner, pastor of Immanuel Church on South Ninth street, died suddenly last month at the age of 60 years. For nearly 30 years he served this congregation, his previous pastorate being St. Paul's on South Fifth street. Rev. J. P. Beyer, first a pupil, then a colleague of Dr. Walther, died suddenly on January 19, at the age of 73 years. He was about to complete 50 years in the ministry, the last 25 of which he was pastor of St. John's German Church. Thus the New York conference of the Eastern district of the Missouri Synod has lost in quick succession its three most prominent members, Sieker, Koerner and Beyer, Sr.

**Philadelphia**

— Temple Lutheran Church, in West Philadelphia, Rev. Dr. A. Pohlman, pastor, was dedicated on Sunday, January 22. The congregation is not four years old and has a membership of over 300. The building and lot cost about $55,000, and the debt is about $40,000. Dr. Pohlman was formerly missionary in South Africa.

— Betheden is the name of our last mission, located on Twenty-fourth street, above York. The church starts out with more than 60 members and with a Sunday-school of about 160.

**Chicago**

— The Lutheran Ministers' Association held its annual meeting in the Victoria Hotel, Monday, January 9. The following officers were elected: Pres., Rev. L. G. M. Abrahamson, D.D.; vice-pres., Rev. G. H. Gerberding, D.D.; sec., Rev. C. P. MacLaughlin; treas., Rev. J. D. Severinghaus, D.D. Executive Committee: Rev. C. O. Solberg, Rev. J. K. Reed and Rev. T. F. Dornblaser, D.D. Arrangements were also made for the annual banquet to be held in one of the hotels before Lent.

**Washington**

— The Luther Place Memorial Church, Rev. J. G. Butler, D.D., pastor, Washington, D. C., was reconsecrated on January 29, one year after its partial destruction by fire. The sermon was delivered by Rev. Geo. W. Millar, D.D., of the Second Church, Baltimore. President Roosevelt also delivered an address, as printed elsewhere in this issue.

**Baltimore**

— At a recent congregational meeting St. Paul's Church, Rev. P. A. Heilman, pastor, decided to expend about $4,000 on improvements. These will consist of a new pipe organ, new lighting, new carpet and decorations.

— By the will of Miss Margaret Jane Smith of this city she bequeaths $1,000 for Foreign Missions, $1,000 to St. Paul's Lutheran Church, $500 to the Deaconess Mothers' House and $500 to Tressler Orphans' Home.

**Pitsburg**

— At the January meeting of the Advisory Board of Home Missions of the Pittsburg Synod Rev. J. E. Bittle of Turtle Creek, Pa., was unanimously elected missionary president. Rev. Bittle comes to this work with special preparation for the position. For six years he has been president of the board, and his knowledge will be of special advantage to him in his new field. Rev. Bittle resigned the pastorate of the First Lutheran Church of Turtle Creek, to take effect February 1, 1905, of which church he has been the successful pastor for more than 11 years.

**Buffalo**

— The tenth anniversary of the organization of Zion English Lutheran Church was celebrated in a series of services from January 1 to 8.

— The fiftieth anniversary of Martin Luther College was celebrated recently.

**Dayton**

— At a congregational meeting of the First Lutheran Church, Rev. D. Frank Garland, pastor, on January 9, it was decided to sell the church property for $126,000, which had been offered for it. The congregation is not to give possession until August 1, 1906. Meantime a handsome new building will be erected in a more desirable locality.

**St. Paul**

— According to reports this city is soon to have a large English Lutheran Church. Rev. A. J. D. Haupt is making great efforts to raise $60,000 for the erection of such an edifice. Of the amount $15,000 is said to be already pledged by a citizen who is not a Lutheran.

**Charleston**

— Rev. G. G. Scherer, D.D., entered upon his work on New Year's Day as pastor of St. Andrew's Church.

**Duluth**

— Rev. Willis Beck of Derry, Pa., has accepted the call of the Board of English Home Missions as missionary to West End, this city, to take effect in March.

— Rev. J. L. Murphy was installed pastor of St. John's Church on Sunday, January 15.

**St. Louis**

— Dr. Rhodes, pastor of St. Mark's Lutheran Church, states that 2,000 visitors attended services in his church on the 25 Sab-

baths from June 12, when a record of such attendance was begun, until the close of the Exposition.

**Montreal**

— The Lutheran Church of the Redeemer was organized in this city January 15. The preliminary work was done by Rev. M. J. Bieber, field missionary of the General Council for the Synod of New York and New England, and the work will progress under his care until Easter, when a permanent pastor will probably be appointed. Rev. Bieber in the meantime is also looking over the ground at Ottawa and other neighboring cities.

## MISCELLANEOUS

— Rev. Wm. S. Freas, D.D., pastor of Grace English Lutheran Church, Baltimore, Md., and president of the Board of Church Extension of the General Synod, has been tendered again the presidency of the General Synod, to fill out the unexpired term of the late Rev. E. J. Wolf, D.D. Dr. Freas has accepted the honor thus twice given him.

—A Philadelphia press correspondent tells us that Viscount Aoki, member of the Privy Council of Japan, is a Lutheran. Formerly he was Japanese Minister to Germany.

— Mr. Fred. Paul Grosscup of Charleston, W. Va., a brother of Judge P. S. Grosscup of Chicago and a son of the late Mr. and Mrs. Benj. Grosscup, Sr., pioneer members of Trinity Lutheran Church, Ashland, Ohio, was elected Speaker of the House of Representatives of the General Assembly of West Virginia in January.

— Mr. C. A. Fonder Smith of Lancaster, Pa., will fit out the gymnasium of Muhlenberg College, Allentown, Pa., at a cost of upward of $1,000.

— The elder son of the late Rev. Dr. J. M. Ruthrauff contemplates taking a theological course as soon as possible. This will continue an unbroken line of service in the Lutheran ministry by the Ruthrauff family of more than 107 years.

— On Wednesday, December 28, Rev. Samuel Sprecher, D.D., LL.D., celebrated his ninety-fourth birthday.

— Dr. C. E. Haupt recently celebrated the twenty-fifth anniversary of his pastorate at Grace Church, Lancaster, Pa.

— Mr. James M. Reynolds, president of New York State Luther League, and his wife, were bereaved on December 26, in the death of their infant daughter.

— On Sunday evening, December 18, in St. Luke's Church, Williamson, Pa., Rev. T. O. Keister had a very unusual pastoral experience. It was the reception of Rev. Jacob W. Hege and wife into the Lutheran Church. Rev. Hege was a minister of the Mennonite Church. He had been a regular attendant at Rev. Keister's services for three years, and was finally convinced of the scriptural character of the Lutheran doctrines.

— By the will of Mrs. Charlotte Clugston of La Grange, Ind., who died on January 4, $250 is bequeathed to the Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Church, for the purpose of educating students at Guntur, India.

— The *Lutheran* says: "One after the other they come, in encouragingly rapid succession, these self sustaining missions. Several months ago it was St. John's, Chicago; Redeemer, Milwaukee; Holy Communion, Racine; St. John's, Duluth. Now it is Zion Church of The Dalles, Rev. W. Brenner, pastor. If the Church were ready with loans to relieve long standing debts, fully a dozen General Council missions would burst his bonds and be free."

— Grace English Lutheran Church, Syracuse, Ind., Rev. Th. F. Weiskotten, pastor, was consecrated Sunday, January 15, by Rev. Dr. W. L. Hunton, Mission Director of the Chicago Synod. The new church is the finest church in this growing city. The structure is composed of blocks of concrete, and the appearance is very pleasing, the walls unusually substantial and massive looking. Rev. Luther Hogshead began his ministry as pastor of the First Church, Goshen, Ind., in December. His former congregation at Hicksville, Ohio, as an evidence of their appreciation of his successful ministry among them sent him a handsome dining room set as a Christmas gift.

## Lutheranism in South America

The Lutheran Church of Germany has a very extensive work in South America. There are 600,000 Germans in Brazil alone, and in South America over 1,000,000 Germans. The Germans will dominate South America as they do the 350,000,000 of Europe.

Beside the Fatherland German work the Missouri Synod has a work in Brazil. Recently the Missourians organized a synod there; that was on June 24, at Rincao Sao Pedro. The name of the synod is "The Brazil District of the German Evangelical Lutheran Synod of Missouri, Ohio and Other States."

The Fatherland Germans are not always friendly disposed to this work. From their standpoint it appears like an interference.

However, the work begun in 1900 with one pastor and one congregation has now become 14 pastors, 1 teacher and 10 congregations. The field occupied by this synod is the State of Rio Grande do Sul.

## Washington

### Low Rate Tour via Pennsylvania Railroad

February 21 is the date on which will be run the next personally-conducted tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, $14.50 or $12.00 from New York, $13.00 or $10.50 from Trenton, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupon.

Similar tours will be run on March 9 and 23, April 6 and 24, and May 18.

For itineraries and full information apply to Ticket Agents; C. Studds, Eastern Passenger Agent, 263 Fifth avenue, New York; or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

### Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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74 W. Main St., Chillicothe, O.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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### General Secretary's Fund

If you have not yet subscribed to this Fund and wish to enroll your name you can do so by sending the amount or a card telling how much you or your League wish to subscribe, to F. A. Hartranft, Esq., Stephen Girard Building, Twelfth and Filbert streets, Philadelphia, chairman of the Finance Committee, or to the treasurer, John F. Dinkey, 14 Avenue B, Vick Park, Rochester, N. Y. The Fund needs prompt responses so that the treasurer can pay the General Secretary's salary without interruption. Won't you send at once?

### NEW YORK

—Mr. George D. Boschen has resigned as a member of the State Extension Committee, and the vacancy has been filled by the appointment of Mr. Fred Ihlo of New York City.

—On Wednesday evening, February 1, President James M. Reynolds and the New York District President Henry D. Brandes visited the League of Bethany Church, New York, Rev. William Freas, pastor. President Reynolds has attended meetings of Leagues in the Albany, the D. and H. and the Rhinebeck districts.

—The Luther League of our church at North Williamsburgh, Ontario, Canada, Rev. Jacob Maurer, pastor, has voted to make application for admittance to the Luther League of New York State. This society has about 60 members.

—Mr. Henry D. Brandes, State Statistical Secretary, is making plans to call for reports from junior Leagues, as well as senior Leagues, this spring, and to include their membership in his Statistical Report for 1905.

**New York City District**

— On the evening of January 20 a regular meeting of the New York District League was held at Holy Trinity Church, President I. S. Runyon presiding. The president's report of the year's work included reference to the weaknesses shown and suggested remedies. Courtesy of the floor was extended to Mr. T. Clem Beck of Elizabeth, N. J., who presented a proposition for a combined general outing of the New York, New Jersey and Pennsylvania Leagues. His suggestion was referred to the Executive Committee for consideration. The report of the Credential and Extension Committee was followed by what was perhaps the most important feature of the meeting—namely, the admission of the Young People's Society of Christ Church to membership in the district League. The pastor, Rev. G. U. Wenner, D.D., and the president, Mr. Neumuller, each spoke a few words in behalf of their society, and promised to give earnest support and co-operation in the work of the District League. The following officers were elected: Pres., Mr. Henry D. Brandes, St. Paul's; vice-pres., Mr. Geo. A. Kuhirt, Holy Trinity; rec. sec., Mr. Wm. Messenger, Atonement; cor. sec., Mr. Fred Ihlo, Epiphany; treas., Mr. A. J. Peterson, Gustavus Adolphus. Upon delivering his office to his successor Mr. Runyon spoke of Mr. Brandes' faithful and efficient service as vice-president, and predicted for him a very successful administration.

— Luther Leaguers from all parts of New York City assembled at the Hotel Vendome on the evening of January 30 to participate in their fourth annual dinner. About 180 covers were laid. The divine blessing was invoked by Rev. Wm. Freas, Jr., of Bethany Church. After the repast was over, President Henry D. Brandes, who presided, delivered a hearty speech of welcome, comparing the occasion to a family reunion. He then presented the toastmaster, Mr. E. F. Eilert, who, after a few words, introduced Rev. F. H. Bosch of St. Paul's Church, who spoke on the origin and growth of our Church, saying: "Lutheranism bears the oft repeated and highly respected trade-mark, 'Made in Germany.' It can, however, adapt itself to all conditions, and has come here to serve and to save." The next speaker was Congressman-elect W. S. Bennet, whose remarks were humorous, concluding with an appreciative eulogy of the Christian Church. A brief address was made by Mr. A. J. D. Wedemeyer, who referred to the prophetic words of President Roosevelt regarding the Lutheran Church. The last speaker of the evening was Rev. J. B. Remensnyder, D.D., LL.D., of St. James. He began his address by enumerating the natural advantages of the Lutheran Church, including a pure scriptural faith, loyalty to the Word of God, a splendid liturgy, a rich hymnology, a worldwide membership and a proud and unrivaled history. "What we need, however," said he, "are great, strong, influential churches, central educational institutions and prominent leaders. We should obtain these through concentration of our strength, through better discipline and organization, and through unity in the Church. These, in turn, should be derived from the liberality, enthusiasm and piety of our laymen and of the loyal young people. It is the duty of Lutherans, and especially the young Lutherans," said Dr. Remensnyder in conclusion, "to devote all their energies toward bringing about this superiority in our Church."

— St. John's Social Union, St. John's Church, Rev. J. J. Young, D.D., pastor, has subscribed $5 a year for five years to the General Synod Board of Foreign Missions.

**Rhinebeck District**

— The Luther League of St. Luke's Church, Valatie, held a special rally service on Sunday evening, January 15, at which time addresses were delivered by Rev. U. H. Graves of Schenectady on "The Work of the Luther League" and by Mr. James M. Reynolds on "Luther League Loyalty."

— The Luther League of St. John's Church, Hudson, Rev. Paul W. Koller, pastor, is very prosperous and active this year. New members are constantly being added and the meetings are attended by a very large proportion of the members. The League is constantly at work to help the church financially. One of the plans now being used to gather funds is the postal quilt plan.

**Albany District**

— The young people of Emmanuel English Lutheran Church, Benjamin street, Albany, have a newly organized Luther League, with the following officers: Pres., Mr. Charles Pabst; sec., Miss May Kinnicutt; treas., Miss Emma Haker; pianist, Miss Pauline Bruesch. Although a young society, the work already done presages a history of accomplishments for their church. The pastor of the church is Rev. J. C. Reichert.

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Rensselaer, Rev. I. M. Derrick, pastor, has elected the following officers for 1905: Pres., Mrs. I. M. Derrick; vice-pres., Miss Julia Meshburn; sec., Mrs. Jacob Harter; treas., William Otto. This society has just finished paying a pledge of $75 on the new church.

— The Luther League of St. Luke's Church, Amsterdam, Rev. W. F. Whittaker, pastor, presented to Mrs. Whittaker $10 as a Christmas gift. Mrs. Whittaker is president of the League.

**Delaware and Hudson District**

— The Luther League of the Church of the Redeemer, Binghamton, Rev. Cooper, pastor, recently elected the following officers: Pres., John P. Klee; vice-pres., William L. Bradt; rec. sec., Miss Anna Meyers; cor. sec., Miss Alma Kaeppel; treas., Miss Amelia Voight. The League has contributed $4.10 to the general secretary fund. The meetings are held every Sunday evening one hour before the regular church service. The Luther League Topics are used with good success. The Augsburg Confession and the liturgical service of the Lutheran Church are being studied. This study draws to the meetings a number of older people. The League is constantly increasing in numbers and activity.

**Syracuse District**

— The annual meeting of this District League was held on January 19, the following officers being chosen: Pres., Irving E. Hurst, 114 Davis street; vice-pres., George Knobel, 212 Carbon street; rec. sec., Miss Bertha M. Shafer, 1228 Butternut street; cor. sec., Miss Louise Moschell, 102 Belmont street; treas., Edwin E. Taylor, 137 John street. The next meeting will be held on March 16.

**Buffalo District**

— At the annual meeting of the Luther League of the Church of the Atonement, Rev. F. W. Kretschmann, pastor, on January 10, the following officers were elected: Pres., Mr. F. Kiesel; vice-pres., Mr. Ph. Rohrbacher; sec., Mr. Alvin Wind; treas., Miss E. Grauer. There are 66 members. Nine are new; two have resigned. The receipts were $283.06; disbursements, $241.26; balance January 1, 1905, $41.80. There are 29 subscribers to the LUTHER LEAGUE REVIEW. Two committees were appointed, one on the Church's Special Improvement Fund and the other to collect the per capita tax of 10 cents for the support of the General Secretary of the National League.

## PENNSYLVANIA

— Extra copies of the REVIEW for November, containing a full report of the convention of the Luther League at Pittsburg in October, are still to be had at 5 cents a copy by addressing Anna M. Landis, Jeanette, Pa.

**Allentown District**

— A Luther League was organized under very favorable auspices on Tuesday evening, January 17, in St. John's Lutheran Church, Nazareth, the Rev. Luther D. Lazarus, pastor, who is also the secretary-treasurer of the Luther League Hall Fund of Muhlenberg College. About 50 young people have already signified their consent to become members, with a fair prospect of many more joining after the movement is fully inaugurated. The officers are: Pres., Mr. Frank B. Dennis; vice-pres., Mr. Jacob Schlegel; treas., Mr. Andrew C. Kessler; rec. sec., Miss Clara M. Fairchild; cor. sec., Miss Carrie E. Eberts.

— The following officers were elected for the ensuing year by St. Luke's Luther League,


# Luther League Supplies

## Luther League Topics

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1. Life of Luther, Wackernagel 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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**Third Course**

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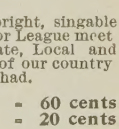

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Easton, Rev. H. F. J. Senecker, pastor: Pres., Mr. Charles Hoch; vice-pres., Mr. Charles Keiper; rec. sec., Miss Emma S. Mann; cor. sec., Miss Mabel G. Michler; treas., Mr. John Serfass; organist, Miss Elsie Stauffer.

**B. M. and C. District**

— The eleventh annual convention of the Bucks, Montgomery and Chester Counties District League will be held in St. Michael's Lutheran Church, Sellersville, Rev. J. H. Waidelich, pastor, on Wednesday, February 22. There will be morning, afternoon and evening sessions. An interesting programme of practical and timely topics has been prepared.

**Greensburg District**

— There was a large and enthusiastic meeting of the Greensburg District Luther League in Trinity Lutheran Church, at Latrobe, on Tuesday, January 24. Delegates to the number of about 50 were present from Penn, Jeannette, Greensburg, Youngwood and Youngstown. Two new Leagues were received, one from Ligonier and the other from Manor. Addresses on "How to Gain and Retain the Interest of the Older Members in the League" were delieverd by Mr. A. F. Landis of Penn, and Rev. Dr. W. J. Miller of Greensburg. Prof. A. A. Streng, an active and enthusiastic worker, made a most interesting address on the subject: "Does the Luther League Meet the Needs of the Church?" One of the points made by the speaker was that the topics published in the REVIEW are all right for teachers and theological students, but are not suited for the younger members, being like fodder placed in too high a rack. They should be simplified to be of general benefit. In October, 1903, the Greensburg District Luther League consisted of 12 locals and 245 members. In October, 1904, the District reported 14 locals, 822 senior members and 55 junior members, making a total of 877 members—a gain of 632 members, or an increase of 258 per cent. in membership. Two have been organized since.

— The Luther League of Holy Trinity Church, Jeannette, has elected the following officers: Pres., Mr. Stoner; vice-pres., Dan'l Allshouse; rec. sec., Miss Dillie Knappenberger; cor. sec., Mrs. Stoner; treas., Leo Knappenberger; organist, Mrs. Jones; assist. organist, Miss Zedith Knappenberger.

**Lancaster District**

— Trinity Luther League, Lancaster, Rev. J. E. Whitteker, D.D., pastor, recently elected the following officers for the present year: Pres., Mr. Henry Carpenter; vice-pres., Mr. Erhart; sec., Miss Anna Baer; treas., Mr. Frank Arnold; organists, Misses Heinitsh and Bolenius. A booklet, entitled "A Comfort to Cross Bearers," by Dr. Whitteker, is being sold by the members at 15 cents a copy, the proceeds for the League treasury.

— The Luther League of Mt. Joy, Pa., has elected these officers: Pres., C. H. Zeller; vice-pres., William Tyndall; sec., Clara Schlegelmilch; asst. sec., Grace Holwager; organist, Lizzie Brubaker; asst. organist, Alice Dellinger; treas., L. Percy Heilig.

— The Luther League of Emmanuel Church, Rev. P. Geo. Sieger, pastor, has arranged an interchange of social visits with a number of out of town Leagues during the winter season. On Tuesday evening, January 24, the New Holland League was entertained. Addresses were delivered by Mr. Wm. Mearig, president of the District League; Rev. J. W. Hassler, D.D., president of Conference; Rev. S. M. Mountz, Mr. R. S. Brubaker and the pastor.

**Pittsburg District**

Emmanuel's Luther League, Allegheny, raised over $15 by distributing "nickel talents" to the members. The development period was of three months' duration. The money will be used to provide an additional scholarship in the India Mission Girl's School.

— The Rally Committee of the Pittsburg District League has selected the place and date for a grand rally of Lutherans in southwest Pennsylvania and adjacent States. It is to be held at Rock Springs Park, W. Va., opposite East Liverpool, Ohio, on July 11, 1905. The speakers have not been selected as yet.

— A very successful local rally was held in Memorial Church, Allegheny, on January 26. Rev. Dr. J. L. Smith, Rev. C. H. Hemsath and Rev. W. H. Fehr spoke briefly.

**Lebanon County**

— On January 12 a Luther League was organized in St. James' Church, Rev. H. Branson Richards, pastor. The organization begins with a membership of about 40. Handsomely furnished rooms have been opened in the church for the League's members and friends. The reading room is supplied with church papers and other literature. A very fine piano has been placed in the recreation room.

## OHIO

**Springfield District**

— The Luther League of the Fifth Church, Rev. Harvey S. Lawrence, pastor, presented the church wth 25 new copies of the Book of Worship as a Christmas gift.

## DISTRICT OF COLUMBIA

— The Luther League of Zion Evangelical Lutheran Church, Washington, Rev. C. F. Bergner, pastor, elected the following officers for the ensuing year: Mr. A. N. Wildman, pres.; Miss Elizabeth Plitt, vice-pres.; Miss Elizabeth Wagner, sec.; Miss Mary Lippold, treas. The membership is 80. A Luther League Mission Band has been organized with 24 members. Mrs. C. F. Bergner, Misses Elizabeth Wagner and Marie Lesch are the superintendents. The officers are: Miss Nellie Brandt, pres.; Miss Nellie Lambert, vice-pres.; Miss Minnie Beall, rec. sec.; Miss Charlotte Hasselbresh, cor. sec.; Miss May Lesch, treas. Both of these societies have taken part in work in the Satenapanilli Paluk, India, which is supported by the young people's societies of the General Synod. Both Leagues are also working very hard to swell the building fund of the home church.


## Reduced Rates to Washington

### Via Pennsylvania Railroad, Account Inauguration of President Roosevelt

On account of the Inauguration of President Roosevelt on March 4, the Pennsylvania Railroad Company will sell round-trip tickets to Washington, March, 2, 3 and 4, good for return passage until March 8, inclusive, from New York, Philadelphia, Pottsville, Wilkes-Barre, Wilmington, Oxford, Pa., Lancaster, Harrisburg and intermediate stations; from all stations on the Delaware Division, and from all stations in the State of New Jersey, at rate of *single fare for the round trip, plus 25 cents.* Deposit of ticket with Joint Agent in Washington on or before March 8 and payment of fee of $1.00 will secure extension of return limit to leave Washington on or before March 18. For specific rates and full information apply to Ticket Agents.